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IN SOCIAL ROOM OF MONTGOMERY HALL

World Leadership

> "The elder and the honorable man, he is the head; and the prophet that teacheth lies, he is the tail.
>
> ISA. 9:15

LEADERSHIP in the world's thought is the divinely appointed position for the followers of Christ. Trailing the world's thoughts is the temptation and the danger of weak and timid Christianity.

The tendency today in every department of human thinking, where the truth of the Bible enters at all, is to popularize the Christian religion by adapting its tenents to the world's currents of thought, expressing it in the world's terminology and accepting the world's interpretation and applications of it.

Nowhere is this more evident than in the domain of political science. There is no question that from the Biblical point of view, Christians should be leaders of the world's thoughts, "the light of the world." But they are trailing the world most pitiably. The world's ideas of national sovereignty, the supremacy of the people, the abhorrence of a theocracy of any sort, the glory of aggressiveness, the rejection of the authority of the Bible and the resentment against God's prophet, the church, fulfilling its teaching function; the scoffing at all idealism, the attempt to trace the origin of government in the development of the family into the tribe and then into the state and to make this process a source of authority are the world's popular trends in political thought today.

When a Christian attempts to state the Biblical political science in the terms of any of these concepts he becomes a follower of the world and abrogates his divine position of leadership. He trails the world's fashions in thought instead of giving the light of revelation to the world. This results in irreparable loss both to him and the world. The German trailing of Nietzsche, the French trailing of the Encyclopedists and Russia's trailing of Karl Marx ought to be sufficient to impress this folly.

The place in the band wagon may be attractive and a place in the sun of the world's approval may be comfortable, but they are both apt to lead to destruction when occupied by the followers of Christ. World leadership demands insistent teaching of the vital truths of Christianity, line upon line, precept upon precept; all of the outstanding Biblical truths, that God is the source of all authority, Jesus Christ the Prince of the kings of the earth, that nations and rulers should acknowledge His authority and legislate and administer government according to the spirit of His teachings. All of this must be done if the followers of Christ would maintain world leadership and bring the blessings of Heaven upon themselves and the world. Timidity that seeks to accomodate them, compromise that seeks to soften the impact of them upon the world is fatal to real leadership.

It has been said that no church in America is today making this political philosophy a part of its program except the Roman Catholic. This is not strictly true but there is too much truth in it to augur well for Christian leadership in politics. It is fortunate that the Roman Catholic Church is emphasizing this phase of the truth. It is unfortunate that she is stultifying it by injecting an ecclesiastical authority into the political science. The need of the hour is to resurrect the Calvinistic vision of the immediacy of the authority of Christ in all things. It gave the Christians world leadership in His day and will in ours.

The Calvert Round Table

HARVARD University was recently the hostess of the Calvert Round Table Conference. There were gathered a considerable number of Jews, Roman Catholics and Modernist Protestants to discuss the means of further approximation of these historic faiths and to plan further war on religious intolerance. It was rather boastfully proclaimed that "the Devil had no seat at this Round Table."

Concerning many things said there we could respond with a rousing Methodistic Amen, if we were allowed to define their general and rather hazy terms. For instance it was declared that "loyalty to a nation or a church does not imply ill will to a rival." But what is good will and what is ill will? Is it ill will to Jewish motion picture promoters to resist their efforts to commercialize the Sabbath and break down its legal defenses? Here is another "Fellowship in faith is incompatible with rigid exclusiveness." What spiritual fellowship can Jews have with Christians in Christ? When does essential exclusiveness become "rigid?" We forbear to quote further.

Their conclusions are embodied in the following declarations:

1. That sincere conviction as to the absolute truth of one's own faith and, as a corollary, the error or inadequacy of all other religions, involves no question of the spiritual sincerity of those who differ and who hold firmly to the tenets of their own faith, and their inalienable right to practice their own religion.

2. That such sincere differences are matters of conscience between the individual soul and its Creator and therefore are entitled to universal respect.

3. That such agreement to disagree as to the fundamentals of their respective faiths in no way interferes with their active cooperation in all undertakings making for the welfare of the community.

4. That discrimination, political, social or economic, based solely on religious prejudice and intolerance, violates both the spirit and letter of the constitution and is fraught with grave peril to the security of the Republic.

These declarations are shrewdly worded and on the surface seem plausible and self-evident, but still, as it is with counterfeit money, it is highly profitable to scrutinize them carefully.

The first, while scarcely descriptive of present conditions is doubtless as it should be, providing that the right to practice their own religion is not construed as liberty to practice polygamy or violate Sunday laws and is construed (as the courts have been in the habit of construing), as a right to be confined within the bounds of Christian morality, so far as the United States is concerned.

As to the second, if "universal respect" is understood to forbid efforts to evangelize the Jews as some of the discussions of the conference seemed to indicate, or sending Protestant missionaries to Roman Catholic countries or maintaining a Methodist college in Rome, then we can only fall back in our dissent on the words of Jesus, "Go ye into all the world and make disciples of all nations teaching them all things whatsoever I have commanded you." Protestantism never can surrender this right to make disciples or to teach His words and to yield it in the name of "respecting" any man's right to his freedom of conscience would be to abandon the civilization built upon the principals of Protestantism and to commit suicide.

We would be glad to be assured that there had come such a spirit of toleration into the ranks of Romanism and Judaism as would make them willing, in this Christian, Protestant nation, to cooperate with Protestants in their efforts to Christianize the nation in the Biblical way; to back up reasonable Sabbath legislation, general religious and moral instruction in the public schools, prohibition and anti-gambling laws and a real maintainance of free speech and a free press in the expression of religion. Of this we see not the faintest trace in the Roman Catholic or Jewish periodicals. Yet these measures are all clearly for the public welfare. But we fear that this squints in a direction that the leaders of the Calvert Society do not wish to go.

As to the fourth, we are agreed that social and economic discrimination because of race or creed is unChristian, unAmerican and foolish. It should be abolished by public sentiment as well as by law. As to political discrimination the constitution is clear as to discriminatory laws and we are just as much in favor of excluding such laws as the members of the Calvert Society, but when it comes to the individual voter in the exercise of his franchise, the constitution is silent and the voter is a bit of a sovereign in this. That he should not allow religious prejudice to sway him all will agree, if religious prejudice is correctly defined. But the content of meaning usually put into those words during the last political campaign is, in our judgment utterly wrong.

Religious prejudice rightly defined is judgment founded upon ignorance, erroneous assumptions and false deductions. Political discrimination founded upon these should be anathema. But political discrimination based upon knowledge, true premises and facts as well as correct inferences from a man's religion is both sane, necessary and Christian. It is the only way Christian voters can secure representation where Christian morality is involved in law and its enforcement. For instance, the question of perfecting the enforcement of the prohibition laws is up for consideration. A voter may choose between a candidate whose highest religious authority declared that prohibition is immoral in principle and one whose supreme religious authority declares it is an accursed thing to put a stumbling block in the path of the weak. The voter chooses the latter as the most likely to carry out his will, solely because of this religious attachment. This is not discrimination on the ground of religious prejudice nor is it a sin against religious toleration but it is discrimination on the ground that the man's religion handicaps him from the voter's point of view. This is not bigotry but the sensible performance of political duty, guided by knowledge, fact and sane deduction. We might cite several other examples but one more will suffice. If the voter rejects as his representative a man whose religion allows him to take the oath of renunciation with mental reservations in favor of the King of Vatican City as a man not likely to favor legislation opposed by that potentate, his decision is not on the ground

of religious prejudice but on the well known effect of that religion.

When the declaration was made that the Devil had no seat at this Round Table we must confess to some misgivings. "For we are not ignorant of his devices" and we fear some of these men are. Accepting as true what Judge Anderson of the London bench said some years ago that "the chief work of Satan was to oppose Christ" it would seem that a movement which shrewdly seeks to undermine evangelism by stigmatizing it as proselytism and to ham-string the efforts of a Protestant nation to keep itself free from alien and non-Christian control of its development, shows too plainly that this person was there by proxy if unrecognized.

When the battleship Oregon made her famous run around the Horn at the outbreak of the Spanish war, the only thing that saved her was the extraordinary watchfulness of her officers when they took on coal at South American ports. They detected the bombs and threw them out. It will be just as well if the Orthodox, Bible Christians scrutinize as carefully the ideas offered to them by Modernism, Romanism and Modernistic Judaism. Protestants are in favor of all decent respect for the honest convictions and reasonable practice of every man's religion but when this respect is stretched to the point of forbidding the practice of one of its most fundamental tenets they know that this idea came from the enemy and not from the Master.

They are in favor of absolute economic and social freedom and equality but they want that extended to themselves as well as to others. They are in favor of freedom of speech and the press but they want to share that freedom. Nor will they be driven from their political ideals by the denunciation of such loyalty as "intolerance and religious prejudice" by those who are seeking to destroy what has been growing in the United States for three hundred years. They want that to continue to develop.

The leaders of the Calvert Society should confer more with the Orthodox leaders of the Protestant churches rather than with the Modernists of these bodies. And they should give as much heed to the New Testament as to the political speeches of Al Smith's campaign.

Responsive to Authority

RECENTLY we have all been greatly interested in the development of the control of motive power by the radio. Ships can now be steered by radio, airplanes are approaching that state of perfection and the latest is a torpedo that can be steered under the surface by the same means. The success in this has been achieved by the perfection of the receiving apparatus. This is a part of their internal machinery which makes them responsive to the will of him who exerts it through this intangible, impalpable power that has been known for more than thirty years. But the receptive apparatus is just being perfected.

No one for a moment imagines that a ship for instance equipped in the old fashioned way can be steered by radio. A salt old boatswain never could take his orders that way. A ship equipped with the most powerful and efficient steam steering machinery, would soon go to destruction if the attempt were made to steer it in this fashion. It must first be equipped, not only with the power to steer but with the delicate receiving apparatus which can control the steering power.

This is in principle true of the relation of our civil government to the authority of Him who is set forth as "The Prince of the Kings of the earth." His government of the nations of the earth will ever be that intangible, impalpable, moral force which is exerted through the influence of the Holy Spirit and which finds a striking analogy and illustration in this new use of the radio. His power is exerted through the mediation of the Holy Spirit and not exerted by visible or tangible means. It is constant and has been so since Pentecost but that the nation may be guided and governed by it of necessity there must be the development and installation of that internal political mechanism that makes it responsive to this power.

The Individual Conscience Insufficient

Great dependence has been placed by Christian thinkers upon the individual conscience to make the government of the nation responsive to the will of Christ. The individual Christian conscience is vitally necessary as a part of the equipment of a representative democracy but this equipment itself is insufficient. It is well known that corporations of all sorts seldom rise to the level of the conscience of the individual stockholders or directors. This is true of republics. Majorities change, attention fluctuates, combinations of measures vary and understanding of problems grows and diminishes and the popular will vascillates. Any one of these causes may produce results in the life of a nation which involves the nation in success or failure for generations. Inconsistency and incongruity are certain to vitiate the life of any nation guided only by the conscience of the individual citizen.

Governmental standards of conduct and devices for steadying the progress of the nation, are vitally necessary. For this reason constitutions should bind the nation to obedience to the will of Christ and courts and other institutions need to be attuned to that power which proceeds from His throne. These must all be so constructed and adjusted that they are complemental to the individual conscience in the reception of that power.

The work of The National Reform Association has ever been to hasten the construction of that receptive machinery of government which will make the nation thus responsive to the will of Christ. The older notions of sovereignty and nationalism with their expressions in constitutions, laws and customs are no more fitted for this than a donkey engine is to the reception of radio direction. We shall always be liable to inconsistencies and national deviations that bring the charge of national hypocrisy upon us and the more serious results of being involved in unchristian national policies, until we supplement the individual conscience of the citizen with a definitely adopted expression of the Christian ethics and the power of Christ as the source of our authority, and the expressed national will to obey him. These only will control all the servants of the nation in their every-day functions of government.

The necessity of developing this receptive machinery is the ground upon which we make our appeal for public support of our work. No other organization is definitely committed to this task. It should be done.

(Continued on page 7, col. 3)

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Let Congress Act

The Hoover Crime Commission has made a partial report on Prohibition. As was to be expected it made no pronouncement on the merits of the question. It stated that on account of outstanding weaknesses in Prohibition enforcement the Prohibition Law had not had a fair trial. To quote: "If on no other grounds than to give the law a fair trial, there are obvious and uncontroverted difficulties, abundantly pointed out by experience which may, and we think should be met so as to make prohibition more effective."

To strengthen and increase the effectiveness of the law, the Commission made four recommendations:

The transfer of investigation and preparation of cases to the department of justice.

Codification of Federal legislation applicable to enforcement of Prohibition.

Provision for making so-called padlock injunctions more effective.

Provisions for relieving conjestion in the Federal Courts.

President Hoover has transmitted this report together with reports from government departments to Congress, stating that investigation has shown "the necessity for important and evident administrative reforms in the enforcement and judicial machinery." He asks Congress for legislation covering the above points and also the following:

Specific legislation for the District of Columbia.

Provision for adequate court and prosecuting officials.

Consolidation of the various agencies engaged in the prevention of smuggling liquor, narcotics, other merchandise and aliens over our frontiers.

Expansion of Federal prisons and reorganization of parole and other practices.

The question of more effective Prohibition enforcement is now squarely up to Congress. Let Congress meet its responsibility and promptly. No partisan politics, no unnecessary delay. Both Houses of Congress are dry by big majorities. The country, including even the "Wets," will expect Congress to enact the legislation which the Crime Commission and the President say is needed. We believe Congress will do it. Nevertheless, we urge that the friends of Prohibition throughout the country let their representatives in both Houses know how strongly they feel about this matter and that Congress will be held responsible for the next step in Prohibition enforcement.

We believe that we are on the eve of a great advance in Prohibition enforcement.

Let us thank God that there is a man in the White House who believes in national prohibition, who takes his oath of office as it relates to the Eighteenth Amendment seriously and who is courageously taking the lead in the battle to enforce the prohibitory law. Let this be our slogan, "Support the President." Let Congress support him. Let every Prohibition organization and leader support him. Let every friend of Prohibition support him. Let every friend of law and order support him.

This done, the next twelve months will witness great progress in effective Prohibition enforcement.

Lobbying vs. Right of Petition

The searchlight of congressional activities has recently been turned upon the attempts of various organizations to influence Congress in legislating on various matters, particularly the tariff, and there has been much discussion of this "lobbying" in the public press. Those opposed to the Eighteenth Amendment have been loud in their condemnation of the "lobbying" of reform organizations, especially those supporting national prohibition and demanding investigation of their action along this line. Some of this discussion has been discriminating, differentiating between legitimate efforts to influence legislation in the interest of the whole people and in behalf of the public welfare, and efforts to influence legislation in the interests of a particular class or against the public good. Much of it has been wholly lacking in this discriminating quality, some of it even implying that all such attempts are sinister and unlawful.

We do not know of any statement on this subject which is so discriminating and states the case so correctly as the resolution adopted at the recent annual meeting of The National Conference of Organizations Supporting the Eighteenth Amendment. This resolution was introduced by the President of the Conference, Dr. Arthur J. Barton, and unanimously adopted. It expresses exactly the view of The Christian Statesman and is as follows:

"The improper use of money or influence in any form by selfish and sinister persons or organizations for corrupt ends with the public servants of the people, whether legislative, judicial or executive, can not be too strongly condemned or too promptly uncovered and punished. On the other hand the right of petition and remonstrance is happily and securely embodied in the bill of rights, is one of the prime marks distinguishing a democracy from an autocracy or oligarchy, and is one of the foundation stones and safeguards of our Republic. To characterize the exercise of this right as 'lobbying' in no way alters or abrogates the right as one of the guarantees of our liberties. Honest, patriotic, public-spirited citizens, both as individuals and by groups and organizations, have the inalienable right to make their will concerning any matter of public policy known to their public servants.

"It will be a sad day for us and will mark the day of the decline if not of the doom of our government when our public servants are too weak to resist the corrupt and corrupting lobbyist who would turn them aside from the path of duty and right, or when they are too proud to hear and consider the judgment, will and desires of good and honest citizens and organizations properly and appropriately expressed. Citizens and organizations of worthy, patriotic and unselfish motives and purposes, who seek the good of the people and of the Republic have nothing to cover or to conceal and nothing to fear from the searchlight of publicity whenever turned on. Let those who would turn on the searchlight be sure that it is so directed as to reveal the activities and operations of individuals and organizations who

are openly committed to a course of defiance of and rebellion against the established policies of the Government and who would make barter of the health, happiness and prosperity of the people."

Current Perjury

In his farewell address Washington said, "Let it simply be asked where is the security for property, for reputation, for life if the sense of religious obligation deserts the oaths which are the instruments of investigation in the courts of justice?"

It has deserted so far as the anti-American, atheistic, booze-mongers and drinkers, communists and criminals are concerned. Recently a leading attorney of Western Pennsylvania said in a public address, "One reason why there are so few convictions for crime in our great cities is an utter want of sympathy on the part of juries for the law. They will convict when they believe in and sympathize with the particular law which they happen to be administering. Otherwise they will not. The jurors oath means nothing to many of them."

The next morning the daily paper reported a Chicago judge as sending out a jury during the examination of a witness as to his competency and declaring in open court that the witness was an "unmitigated liar," but no perjury charge was filed.

That the rank and file of the American people have suffered such moral degeneration we do not believe, but the classes above mentioned have. What there is about liquor that makes a person an unprincipled, unpatriotic, perjured scamp, long before it makes him a drunkard, is one of the mysteries of drug addiction, but it seems to be almost universally true.

Where the courts are to blame is that they lie down before this insolent affrontery to justice and decency. Both judge and prosecutor often know perfectly well that perjury is being committed and a modicum of intelligence and patriotic purpose, to say nothing of their respect for their own oaths of office, could make a case either of contempt or for another jury. But they let it pass with mere denunciation, which bothers the underworld about as much as rain does a duck.

It is impossible for the law and the courts to put the fear of God into the hearts of these moral degenerates in spite of the half-blasphemous jest to the contrary that one occasionally hears, but they can put the fear of the jail into them. So far as the social consequences are concerned they lie in the same direction. And the educative effect of the law against perjury will be in proportion to its intelligent and righteous enforcement.

If there was more punishment for the contempt which lies to the court under oath and less for the long range contempt which criticizes the actions of the court after cases have been closed, it would create a far deeper respect. It is not pompous formality, millinery or imposing rules of etiquette that maintains the respect of the American people for their courts. It is their integrity and the quiet even handed justice which is promptly and courteously administered. Perjured jurors and witnesses are simply products of morally indifferent courts.

A Fallacious Argument

One of the favorite arguments of the devotees of military preparedness runs as follows, "Every war in which the United States has become involved, has been lengthened, its cost augmented and its casualties greatly multiplied because of the lack of preparation."

As a historical fact this statement, taken from a recent article on this subject, is simply contrary to the facts. It is not true.

There never was so large a proportion of the population trained in the use of the rifle as at the outbreak of the Revolutionary War. The lack of preparation there was political.

As to the War of 1812, the preparedness was of the wrong sort. Jefferson's "Mosquito Fleet" was a sheer waste of money growing out of blind preparedness. As to land forces, the lack was of the will-to-fight, not the means, for the people were largely trained in the use of arms.

At the outbreak of the Mexican War the initiative lay with the United States. She was not compelled to move a single day before she was ready.

As far as the Civil War was concerned there was preparedness but the arms and ammunition fell into the wrong hands so far as the interest of the Union was concerned.

In the Spanish War again we had the initiative. The fleet was ready and gave a good account of itself with the minimum of loss. It is true that some volunteer regiments were rushed to Cuba and the Philippines before they were properly armed or trained, but the severe losses of that war came in the concentration camps and grew out of a lack of medical sense and care and political inefficiency.

As to the World War, no nation could be prepared for such a conflict as that without becoming a junk pile of worthless armament, and exhausting its strength by the weight of its useless preparation, before the battle began.

Impartial historians in the future will doubtless take the position that the three years of industrially supplying Europe with arms and munitions was the best preparation we could have had for that war and that our fighting action was more stupendous when we were swept into the war because we had exhausted neither our wealth, manpower or moral fibre, nor dulled our finer sensibilities by useless militarism.

The "preparedness man" is a back number and should be given a dunce cap and a stool in a corner rather than the center of the platform.

Of Course

Premier McKenzie King of Canada said recently to a gathering of Presbyterian ministers at Ottawa, "Let the church get down to realities, back to her true mission of spiritual things and if the church does that the application of religion will take care of itself".

When may we ask has the application of Christian ethics to social conditions taken care of itself? It did not do it concerning slavery, dueling, or gambling either in the British Empire or the United States or any other nation that we know of. Take for illustration the fundamental, Biblical teachings concerning the relation of the civil government to God and the Bible. The National Reform Association has been trying for sixty-five years to impress them upon the nation with only partial success. The reason is that the churches have allowed this application of Christianity to take care of itself.

It was not otherwise with prohibition. Until the churches got solidly behind this application of Christian ethics it was not made by the government. When they did, it was.

But then we recall that McKenzie King was elected and his party rode into power upon a platform opposed to prohibition.

Association Activities

The pageant, "The Freedom of Liberty Bell," is scheduled for Allentown, Pa. on January 29th; Lancaster, Pa. on February 20th; and Philadelphia on March 12th. In each instance it is given under the auspices of the County Woman's Christian Temperance Union.

The first of January Dr. Fleming went to Arkansas to take part in a state campaign to secure by referendum a state law for required daily Bible reading in the public schools of the state. This movement was initiated by the Woman's Christian Temperance Union of the state. At a recent meeting of their State Board, The National Reform Association was officially invited, in fact urged, to send its representative, Dr. Fleming, into the state to help in the campaign. He is now in the capital, Little Rock, helping to organize the campaign and securing the cooperation of leaders of other organizations and of the religious papers.

Dr. Martin spoke before the Wheeling, W. Va. Ministerial Association on January 27th on "The Commercialized Amusement Interests and the Lord's Day." The occasion for this address was the starting of Sunday shows by eight of the moving picture theater proprietors of Wheeling the last of December in violation of the State Sabbath law. These violators of law have been arrested and the case is now in the courts. The Ministerial Association is a unit in opposing the move to give their city an open Sunday and to break down the Sabbath law of the state.

Mrs. Shepard's Letter

The campaign in Philadelphia is moving forward with great success. This is due largely to the efficient work of Mrs. Pritchard and the very excellent and prayerful cooperation of the Philadelphia County Woman's Christian Temperance Union. These White Ribboners are actively engaged in every line of work that means protection of the home and the child-life of their community and they realize that Mormonism, and its dangerous teachings, is an enemy not only of the home, but also of the church and nation; and, since Mormonism is spreading its insidious teachings in Philadelphia, as well as throughout the world, they are glad to help in every way that they can.

Two articles on Mormonism in a current magazine, have been called to my attention and I have read both with care and an open-mind.

The Mormons are preparing for the one hundredth anniversary of the founding of "The Church of Jesus Christ of the Latter-Day Saints," on April 6, 1930; and this event is calling forth many articles on the celebration which is computed by the Mormon prophet to be exactly nineteen hundred years after the Resurrection. Joseph Smith claimed that Jehovah was moved to fulfill the prophecies he had set down in Holy Writ by restoring to the world His True Church, which had been taken from a sinful world, and God, in His wisdom (?) chose this frontiersman, Joseph Smith, who was the son of a fortune teller and prophetess, to launch in this "Dispensation of the Meridian of Time," the millennium.

The Restoration took place in a little village, Fayette, New York. There were only six persons present, but Jehovah was there to bless them and to restore to the world the holy priesthood that had not existed since the seven-fold heresy of Rome (?).

The Mormon church in its one century has grown from six members to, perhaps, nearly a million today.

One of the magazine articles has a most illuminating paragraph from which I quote, "The Church of Jesus Christ of Latter-Day Saints flourishes and multiplies. God's promises have been fulfilled: they have been endorsed at the bank, and lent out at comfortable interest. Prosperity blessed the Saints; they are at peace with all men; their increase demonstrates God's favor; the channel of revelation remains open and unclogged. Their five talents have bred other talents many times over, in the Sugar Trust, in rails, in industrials, in high-grade public utilities. And the millennium is only a century old. At its far end the Saints discern the completed miracle of the Kingdom of God. In that day there shall be only Saints, only Mormons, and from Jackson County, Missouri, Adam and Jehovah and Jesus (mysteriously one and yet individual) and Joseph and Brigham, gods also, shall reign over this universe, and propagate new universes for their common glory, and people them with Saints made perfect to all eternity."

This article continues through several pages in a rather sarcastic and critical tone and speaks frequently of Joseph Smith as a paranoid and of his paranoidac impulse to authorship. That Joseph always had time to write pages and pages of very bad prose, to vilify his enemies, to record miracles, and to set down fresh gospels and epistles. Of Brigham Young, the article says, "His genius was commercial shrewdness, and only that. He was not a statesman. . . But the greatest flaw in this myth of statesmanship is his support of polygamy. . . But Brigham did not really understand polygamy. He had not created it; he had merely found it adapted to his faculties and sanctioned by Joseph." Further on in the article we read, "And Reed Smoot, progressing from service as Henry Cabot Lodge's yes-man to chairmanship of the Senate committee on finance, has walked always in the same glories (as Joseph and Brigham), aware that destiny may yet make him Prophet, Seer and Revelator to Israel and Vice-Regent of God on earth—and aware, too, that his tariffs on wool and sugar have in no way pauperized God's Kingdom in Deseret (Utah)."

I wish that I had the space in this short article to review another article written by one who was raised in a Mormon home, taught in a Mormon school, and trained in the Mormon meeting house; yet, he early saw their deceit, dishonesty and unbelief, and is willing to give to the world this knowledge. Just a line from him on Prohibition, and this statement corroborates the many things that I have said, from time to time, in regard to the Mormon church and the liquor traffic. "I have always wondered why Utah wasn't the first of the States to adopt Prohibition, which was exactly in line with the Word of Wisdom. But there were interests able to overcome the propaganda we heard in our meetings prior to each election. When the Legislature did finally pass a Prohibition law, the Mormon Governor, William Spry, vetoed the bill, to the dismay and consternation of the faithful. Utah finally sneaked into the arid fold just before the Eighteenth Amendment was passed, but it was only by a neck."

The campaign in Philadelphia

will continue for some time. Every part of the great city must be informed of the subtle, dangerous and insidious propaganda of the Mormon lady missionaries and Mormon elders and again we call upon our readers to pray especially for us as we "carry on."

That Cult of Patriotism

Secular nationalism, which has had quite a growth since 1914, has also developed within itself a sort of cult of patriotism. In some instances its fervor has seemed almost to insist on substituting devotion to the military establishment and flag saluting for Christianity itself. In dealing with the matters of conscience, of peace machinery, the right of private judgment, and preparedness it displays a fanaticism that is almost medieval and in some of its combinations suggests Dr. Ben Johnson's famous saying, "patriotism is the last refuge of the scoundrel."

We do not subscribe to his rather undiscriminating dictum. It is only a partial truth. There is a truly Christian patriotism of which we cannot have too much. But the brand of patriotism which today anathematizes conscientious objectors, knocks and vilifies prohibition, rhapsodizes armaments and preparedness, and sings "my country right or wrong," would certainly give Dr. Johnson something to talk about.

But Cleveland, Ohio, cannot even boast of that type of patriotism to a very great extent if her own reporters have given us a correct view of her young business men. An enterprising scribe recently interviewed eighty-eight young brokers, realty and professional men as to their drinking habits and this is what he reports.

12 "Never had a drink in my life."

5 "Quit in 1919. Against the law."

19 "Nobody's business."

30 "Do or might take a drink occasionally."

22 "Quit within the last year. Stuff no good."

In eighty-three of eighty-eight not a word as to the law and obedience. But Cleveland has at least 6% of patriotism and probably most of the twelve total abstainers would fall into that class; but the other seventy-one if they have any patriotism it is not the kind that does the country any good in peace times and is probably the kind that might start Dr. Johnson to talking again.

The patriotism that really saves nations is the type that obeys righteous laws for conscience sake. But Cleveland is all right if you interview her christian citizens.

Local Self-Government Failing

Side by side in a recent morning paper were the accounts of three signal failures of local self-government. The first was an account of the bombing of the home of the District Attorney of Mercer County, Pennsylvania. Two arrests were credited to the state police in connection with this outrage but there was not a sign of any sort of activity on the part of the Sharon police, within whose jurisdiction the crime was committed, and out of whose crime conditions this particular crime grew.

The second was the report of New York City's Committee of Fourteen, which set forth that the procuring of "hostesses" for the city's night clubs was simply white slavery under another name. There was here no indication of any action on the part of New York's police. That prince of showmen, that Mayor of that city, and his millionaire Police Commissioner were as dormant as hibernating snakes, in spite of the fact that the latter declared not long ago that there were 32,000 of these illegal joints on the records of the police.

The third was an account of the working of martial law in Hutchinson County, Texas, which had recently been established to cope with the same sort of conditions in Berger. This was an alliance between the city officials of Berger, the county sheriff and the underworld which resulted in the murder of a District Attorney, who tried to do his duty.

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All of these are simply incidents in the present "Whiskey Rebellion," which is being carried on by the old liquor crowd augmented by foreign invaders attracted by the promise of large gains and aided and abetted by the Hearst and Howard chains of newspapers, and a lot of people whose thirst has drawned all their patriotism they ever had.

Governor Moody has given the country a hint as to its true course in this emergency. Self-government in the cities, especially where the unassimilated European populations predominate, has broken down and the only way to save the decent people from the rule of the thug and the gunman is for the higher units of government to assume control until these people learn the value as well as the art and science of self government.

We hold the Philippines under United States control because we say they are not yet ready for self-government. They are as fit for it as our own urban populations, when judged by the results. Governor Roosevelt of New York might well take this cue from the Governor of Texas and place the southern tip of New York state under martial law until all of the tools of the old liquor gang are forced to resign and the people are ready to elect honest American-minded, patriotic, law-abiding citizens to office.

It is simply silly to say, as is often said today, that the Federal Government cannot police the whole country. It can if it has to do so to maintain law and order. This position is silly because the Federal government never will be asked to police the whole country. It is fortunately true that the ma- ready to take up this burden as Governor Moody did and this will always take care of the bulk of this work. But the Federal government can and should very promptly assume the task of policing the rebellious slacker states.

We shall not have to surrender either the principle or the fact of local self-government permanently, but as in every emergency, in this present breakdown of the urban governments under the organized rebellion of the liquorites, the higher units of government must take control until the rebellion is crushed. The form of that control must be determined by the circumstances and needs of each locality.

Local self-government becomes a dangerous fetich when it makes itself a refuge for vice, rebellion and crime. It becomes then a menace to the life of the nation.

Responsive to Authority

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It must be done if we take our place as a nation under the Kingdom of Christ. It will be done in God's time and we are simply striving to be one of the instruments that will develop this sort of national control.

(From an after dinner address by Rev. Wm. Parsons, D.D., at the annual conference of The National Reform Association, December 2, 1929—Editor-in-Chief).

Soldiers of the Republic

SOME of the greatest heroes of the war, some of the most useful soldiers, whose deeds of heroism are unsung because unpublished were in the intelligence department.

With the coming of peace other grades in the service settled down to the leisurely life of peacetime routine. But not these. Their antagonists have changed but not the demands upon them for active service in the interests of their country. They must continue to match their wits against the shrewdest and brainiest of foes, expose themselves to disease and risk their lives against the peacetime enemies of the Republic.

There are ten types of foe that the government is compelled perpetually to fight and in this war the intelligence department is its five senses. The first of these are the counterfeiters. They are often men without a country who seek wealth by counterfeiting every type of paper, stamp or seal that can be marketed. Second, the swindlers who use the post office facilities in fleecing the people. Next, the six types of smugglers. These run the borders with prescribed aliens, arms and munitions, luxuries and dutiable merchandise, opium and other drugs, liquor, and women for immoral purposes. Also the local purveyors of illegally handled goods, commonly called bootleggers, and the leeches upon the tax-funds who rob the government in many and devious ways.

The pursuit, the ferreting out of these, the securing of sufficient evidence to convict them, their arrest and lodgment in jail, requires hard, brainy, risky work. In it are often sacrificed both health and life and all of this must be done on moderate pay and without the glamour of public recognition.

In case these men happen to be assigned to the liquor jobs they are often stigmatized as snoopers, spies, sneaks and gum-shoe hounds. This vituperation is generally confined to the devotees of Bacchus whose thirst has drowned their patriotism, the disreputable scribblers for the wet press who cater to the under-world, and a lot of thoughtless, ignorant people who, like street gamin, will join any one in slinging mud or brickbats. But these abused men are in no wise different from the other sections of this defensive force and were it not for them the batallions of vice and greed, recruited from every race and country, would make a monkey of our government a hundred times worse than they do now.

The partial failure of these soldiers of the Republic to protect the nation comes from three causes;—insufficient numbers, scattered organization which lacks unity of control and direction, and a lack of support by the courts and executives.

The lack of unity may be seen when we note their connection with the different departments of the government. Under the Department of Justice there are special agents; in the Post Office Departments its inspectors; in the Treasury Department the "Secret Service" and the special agents of the Custom's Bureau, the Narcotic Squad, the Prohibition Unit and the Mann Act Section; in the State Department there are the Consular Agents who collect information abroad on every subject useful to the government. What is needed today is some device of administration that will place at the disposal of executives and judicial officers all of the information collected by all of these forces and that will place the active field forces of all of them under unified control.

The tendency to nullify their work by executive clemency is well illustrated in recent instances in connection with the Dollar Steam Ship line. Fines aggregating $306.-000 were assessed against them and their ships' officers for carrying smuggled opium. The Treasury Department reduced these fines to $6,500. This doubtless provoked these men who had risked their lives to ferret out these thieves to say, "What's the use?"

Every citizen's gratitude is due to these peacetime soldiers of the Republic for personal safety, the security of their homes and property as well as the peace and order of their neighborhood. Army ants in the tropics will destroy a house as effectively as gunfire. These under-world enemies are the termites of society. He who protects against them is rendering patriotic service and is entitled to gratitude and thanks.

We gave no earthly need for an army personnel of 678,000 and wisdom would be shown if Congress would transfer some of these men to the intelligence departments and more recognition should be given effective work.

The average citizen is quick to denounce any one who defames because of his service, any of our soldiers who served in the A.E.F. and every loyal American should be just as quick to resent and denounce any defamation of these peacetime soldiers because of their effective service.

Wise Suggestions

Mr. Fenner Brockway, editor of the London, England, "New Leader," has recently made several valuable suggestions as to wise dealing with juvenile offenders against the laws. They are:

1. The transfer of all Juvenile Courts to the Department of Education.

2. Install psychologists as well as magistrates to sit together in all cases.

3. Use probation to the limit of possible good.

4. Fines should be imposed only to defray expenses.

5. Nonpenal centers to be established where fines could be worked out at standard wages.

6. Adequate schools established for all physical or mental defectives.

7. Penal institutions made into real schools where morality and religion rank with the three R's, and work, as essentials.

This man is a prophet of the new order. May God give strength to his mind and opportunity to his pen and influence to all he says and does.

Restitution

One of the principles of the Mosaic law that has almost been lost from our modern jurisprudence is restitution. People who in anger, malice or carelessness injure others are fined or sent to prison, but the injured party is seldom compensated by the punishment.

It is our judgment that to be compelled to work either voluntarily, at large, or under compulsion in prison until the earnings compensated the sufferer for his losses would be a far greater deterrent to crime than our present system.